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Bishop Darst and East Carolina During the past
Twenty Five Years.

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- By -
FREDERICK A. TURNER

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Preface



TWENTY-FIVE years ago the Clergy and Laity of the Church in the Diocese of East Carolina elected the Rev. Thomas Campbell Darst as Bishop to succeed the Rt. Rev. Robert Strange, D.D. On January 6th, 1940, being the Feast of the Epiphany of our Lord, Bishop Darst will observe his Twenty-fifth Anniversary as Bishop of the Diocese of East Carolina.

To mark this great event in the life of our Bishop, the Annual Convention of the Diocese and the Woman's Auxiliary will meet in January, 1940, in Saint James' Parish, Wilmington, and there participate in a great service of Thanksgiving and Rededication.

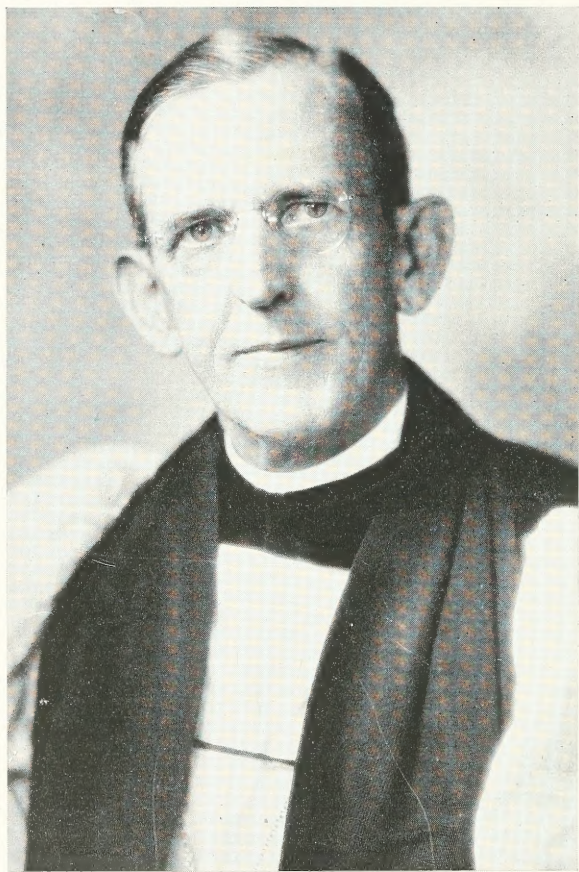
The purpose of this booklet is to bring to you, and other members of the Church throughout the Diocese, as well as elsewhere, something of the story of these twenty-five years — to present in simple form some of the phases both in the life of Bishop Darst and also in the life of the Diocese during the past quarter of a century.

It is not in any way an official booklet, although it has been written and published with the full knowledge and co-operation of both the Bishop and the Executive Secretary. It is rather a little Thank Offering, not of the author alone, but of all those who have been blessed of God through the life and preaching of Bishop Darst.

The greater part of the booklet consists of the words of our beloved Bishop, a few of his sermons, quotations from some of his addresses, etc. The sermons here included are not necessarily representative of his preaching, although in them you will soon recognize the accents of his message. They are rather the one or two sermons out of the many he has preached which have been recorded in full.

FREDERICK ARTHUR TURNER

*The Rectory
Lake Landing, N. C.
December, 1939*



THE RIGHT REVEREND THOMAS CAMPBELL DARST, D.D.

Third Bishop of the Diocese of East Carolina
Consecrated on the Feast of the Epiphany
January 6, 1915

To Bishop Darst

He lives a teacher of the Holy Word;
And of the ways of men
Is knowing. Understanding weaknesses
Perhaps, beyond their ken.
And when he speaks, I think God listens, too,
Well pleased. For He is guide
Blessing his work today as yesterday
And will with him abide.
A servant, faithful to each charge.
With hand and smile, or nod
For all. While leaning lovingly to earth
Yet always toward God.

—*Daisy C. Whitehead*

IN THOSE EARLY YEARS

When Thomas Campbell Darst was fifteen years of age, he stood by the bedside of his dying mother. All through the years she had hoped, and her prayer had been, that this her youngest son might follow that most sacred of all callings, the ministry of Christ's Church.

Margaret Glendy Darst knew that she would never live to see the realization of her hopes. She knew too, with the knowledge born of infinite understanding of his character, that the boy standing before her would never find peace and happiness until he had answered God's call. So in her wisdom she said, "I bequeath thee to His divine will", knowing that, though she was so soon to pass on, the seed had been sown that later would flower into a life spent in His service. Her prayer was answered, and Thomas Campbell Darst, as we know him today, is loved and revered as bishop, pastor and friend.

He was born on November 10, 1875, in the little town of Pulaski, Va. His father, Major Thomas W. Darst, had been married twice, and it was his second wife, Margaret Glendy, who was Thomas Campbell's mother.

The Darst family had originally come from England, with the Huguenots in the 18th century. The Glendys had come over from northern Ireland in 1798. Major and Mrs. Darst were both Presbyterians, but the church in Pulaski which they and the family attended, allowed the Episcopal congregation of that day to use their church on alternate Sundays, so that, as Bishop Darst says today, he felt himself to be a member of both churches.

His father died when he was seven, but his mother kept the home going for her children until her death eight years later. With both parents gone, young Thomas went to live with his eldest sister, who had married, and was then living in Salem, Va. Mrs. David Terry Martin, his married sister, gave her brother a good home and as soon as he had finished school in Salem, he was sent to Roanoke College. After study at Roanoke for two years he decided to leave and go into business, but within a year or two he returned to Roanoke, where he finished his undergraduate work. One reason for his return to college was that he had become convinced that God was calling him to the ministry of the church. During the two years he had been out of college he had been confirmed by the bishop of West Virginia, the Rt. Rev. George W. Peterkin.

From Roanoke College, Thomas Campbell Darst went to the Theological Seminary in Virginia, where he studied for the ministry for the next three years. The present bishop of Southern Virginia, the Rt. Rev. William A. Brown, was one of his classmates.

Upon completing his course at the Seminary he was made a deacon by the same bishop who had confirmed him, and was sent to his first parish at Fairmont, W. Va. He did not go alone however, for he married at this time, in 1902, Miss Florence Wise, of Alexandria.

The Rev. and Mrs. Darst lived and worked faithfully together in the parishes which they served. After his ordination to the priesthood in 1903, the Rev. Mr. Darst was called to be rector of Meade and John's Parish at Upper-ville, Va. Two years later he accepted a call to Saint Mark's Church, Richmond, one of the most historic churches in the city. He left Richmond four years later to become rector of Saint Paul's Church, Newport News, only to return to Richmond to become the rector of Saint James' Church a few years later. It was from this latter parish, at that time one of the most influential parishes in the south, that the Rev. Thomas C. Darst came to East Carolina on his being elected bishop of the diocese.

Before he came to East Carolina, Mrs. Darst died, leaving her husband with three small boys, George Wise, Thomas Campbell, Jr., and Meade Clark. Bishop Darst married his present wife soon after he became bishop. It was on April 26, 1916, in St. James' Church, Wilmington, that Bishop Darst married Miss Fannie Lauriston Hardin. "Lauriston", as she is known to all of her many friends throughout the diocese, has made a wonderful bishop's wife. Her loyalty and love to the church has been a shining example to the women of the diocese. Bishop and Mrs. Darst have one daughter, Margaret, a girl whom all of the young people of the diocese know to be a good sport, a great camper and a talented young woman. She graduated with honors from the University of Georgia in June of this year.

This sketch is all too brief, but it does serve to give us a little of the background of our beloved bishop, and since this booklet is primarily concerned with his life and work as the bishop of East Carolina, we must hasten on to the story of the bishop and the diocese during the past twenty-five years.

The Call of East Carolina Comes to Thomas Campbell Darst

After the death of Bishop Strange, a special council of the diocese was called by the Standing committee "for the purpose of electing a bishop of the diocese, and to take such other action in regard thereto as the circumstances may warrant".

The special council met in St. Peter's Church, Washington, N. C., on Wednesday morning, October 7, 1914. Twenty-three clergymen and a large number of lay delegates from twenty-four parishes and missions of the diocese were present. Morning prayer, read by the Rev. C. P. Parker and the Rev. W. H. Milton, D.D., was followed by the celebration of the Holy Communion, at which the Rev. B. F. Huske celebrated, assisted by the Rev. J. H. Griffith and the Rev. C. A. Ashby. The Conciliar sermon, a memorial to the late bishop of the diocese, was preached by the Rev. W. E. Cox.

After these services of prayer and worship the special council began its sessions. A quorum being declared present, the Rev. B. F. Huske was elected president of the council. At a later session that day, the chancellor of the diocese, Mr. W. D. Pruden, read and explained the canons governing the election of a bishop.

It seems hardly necessary to go into detail here regarding the actual work of election. There were in all fifteen clergymen nominated for bishop of whom six were priests of the diocese. It was on the twentieth ballot that the Rev. T. C. Darst received a majority of both the clerical and lay votes and was consequently declared elected bishop of East Carolina. He was nominated by the Rev. C. A. Ashby. On motion of the Rev. Nathaniel Harding the election of the Rev. T. C. Darst was made unanimous. The council then rose and sang the Long Meter Doxology. The president of the council read the certificate of the election and it was duly signed by the clergy and laymen present. The Rev. C. A. Ashby, W. H. Milton, B. F. Huske and Mr. J. G. Bragaw, Jr., were appointed as a committee to notify the Rev. T. C. Darst of his election as bishop of the diocese at East Carolina.

At the time of his election the Rev. T. C. Darst was rector of the large and influential parish of St. James' in Richmond, Va. Of his first thoughts after receiving the news of his election as bishop we turn to his address given at his first regular diocesan council, in which he said: "When, on October the eighth, 1914, I received a telegram stating that the council of this diocese, assembled in special session in St. Peter's Church, Washington, had chosen

me to succeed my dear and valued friend, the late Right Reverend Robert Strange, as bishop of East Carolina, my first thought was, 'Who am I that this great thing should come to me?' From the bottom of my heart, I appreciated the great honor, but the overwhelming conviction was that I dared not presume to accept the tremendous responsibility. For many days I was very sure that I could follow no other course than that of expressing my profound appreciation of this splendid evidence of your confidence, and declining my election. But as letters began to come to me from the clergy and laity of this diocese, letters offering loyalty and co-operation, letters breathing such a fine spirit, from men who had not voted for me until the last few ballots—letters assuring me that in the opinion of the writers the will of God had guided the council to me, I began to realize that perhaps I could not refuse to come without seeming to fight against the purpose of God.

"Later on, the committee appointed to notify me of my election came to Richmond and made a really wonderful presentation of the needs and opportunities of the diocese and assured me, as did all who wrote to me, of their firm belief that the diocese had been providentially guided. After giving the whole matter the most earnest and serious thought of which I was capable, after days of very earnest prayer, I was finally convinced that the call of East Carolina was the call of God; and the peace which came to me when that decision was reached was an added and very blessed evidence that my decision accorded with God's blessed will. Since coming to you and seeing the wonderful opportunities for service that this young, vigorous diocese offers, since knowing, and learning to love you of the clergy and laity, I have no other feeling than that of profound thankfulness to God for permitting me to give my life to Him in this fruitful corner of His great vineyard."

It was on January 6, the Feast of the Epiphany, in the year 1915, that the Rev. Thomas Campbell Darst was consecrated bishop of East Carolina. On that day, twenty-five years ago, Thomas Campbell Darst became the 275th bishop in the succession of American bishops. The service was held in St. James' Church, Wilmington, N. C., and a large congregation was present. Speaking of his consecration later, Bishop Darst said: "... may I say with all humility, that when that wonderful service, made so unusually solemn and impressive through the presence and manner of

our venerable presiding bishop, was over, I had consecrated anew my life and all of its powers to the service of Him who had called me to his great post of duty and privilege—to Him 'without Whom nothing is strong and nothing is holy', and Who alone can guide and use our little powers, Who alone can take the loaves and fishes of our small endeavors and make them to feed the hungry, waiting multitude."

"God is calling from the weak and neglected places of East Carolina. He is calling from mountains and plain and city slum. He is calling

from the dark places of sin and degradation and ignorance throughout the world, and as I listen to the call, I hear the cries of little children who never had a chance! I hear the hoarse voices of men who in the secret places of the world plan revolution and violence. I hear the cries of ignorant men and sinning women, and all the neglected and forgotten people for whom Christ died, and in this medley of sound, this bedlam of confusion, I hear the voice of God calling to His Church—calling to you and to me."

The Diocese of East Carolina During the Past Twenty-five Years

When Bishop Darst came to East Carolina twenty-five years ago, the diocese consisted of sixty parishes and missions. Today, there are ninety-five, which shows that thirty-five parishes and missions have been established during the past quarter of a century. The growth of unorganized missions to self-supporting parishes has been very encouraging, and the establishment of new missions of the diocese, both white and colored, is an indication of the way in which the church realizes her responsibilities.

Owing to the great social and economic changes which have taken place in the life of our people during the past twenty-five years, many of our parishes and missions have changed also. In quality of life and thought, in numbers of communicants and in capacity for Christian service, our parishes and missions have experienced both development and decline. In one or two instances, contentment with the status quo has been evident, and in yet a few of the others, life has wholly departed. But generally speaking, there has been a real forward movement throughout the life of the diocese. Through the inspiring leadership of Bishop Darst the church in East Carolina has gone forward in its great and holy task of building God's kingdom.

Just over four months elapsed from the consecration of Bishop Darst in January, 1915, to the 32nd Annual Council of the Diocese. Bishop Darst was able to report at that time that 548 persons had been confirmed during the year. When it is recalled that the diocese had suffered the loss of its beloved bishop, the Rt. Rev. Robert Strange, D.D., the large number of persons confirmed reveals that the diocese had made steady progress. The Standing committee had been fortunate in securing the help of both Bishop Cheshire and Bishop Horner during 1914 for confirmations, and

both of these men visited many of our parishes and missions.

Let us look back through the years and recall some of the events that have happened since Bishop Darst came to us.

IN RETROSPECT 1915-1920

1915

Consecration of the Rev. Thomas Campbell Darst as bishop of the diocese, in Saint James' Church, Wilmington, January 6.

Trinity Church, Lumberton, consecrated on March 28.

Thirty-second Annual Council of the diocese met in New Bern, May 15-18.

The Convocation of Colored Workers is re-organized.

St. Mark's Church, Wilmington, becomes self-supporting.

1916

The Wilmington Archdeaconry is created, embracing the seven counties in the southern part of the diocese. The Ven. Thomas P. Noe is made archdeacon.

Thirty-third Annual Council of the diocese met in Kinston, May 20-23.

The budget item of diocesan missions was separated from the general budget and the Executive Missionary Council given authority to apportion the various parishes and missions.

Chapel of St. Andrew's-by-the-Sea, Nag's Head, was consecrated in August.

1917

Mr. W. D. Pruden, Edenton, chancellor of the diocese, died on March 27.

Thirty-fourth Annual Council of the diocese met in Elizabeth City, May 15.

The Rev. Nathaniel Harding, who for 42 years was rector of St. Peter's Church, Washington, N. C., died on June 27.

The Church of the Holy Cross, Aurora, was consecrated on October 28.

Miss Venetia Cox left for China as a missionary in July.

St. Mark's Church, Grifton, was consecrated on December 4.

1918

St. Joseph's Church, Roduco, was consecrated on May 12.

Thirty-fifth Annual Council of the diocese met in St. John's Church, Wilmington.

All Souls' Church, North West, was consecrated on June 14.

The Rt. Rev. H. B. Delaney, D.D., Negro suffragen bishop of North Carolina, commenced his work and gave two months each year to the colored work of the diocese.

Archdeacon T. P. Noe, accepts call to South Carolina. The Rev. W. R. Noe became archdeacon.

The nation-wide campaign is inaugurated by the Board of Missions of the National Church in December. The Rev. W. H. Milton, D.D., was one of the leaders of this great campaign.

1919

Thirty-sixth Annual Council of the diocese was held in Washington, N. C.

Saint Andrew's Church, Columbia, N. C., was consecrated on June 13.

1920

Thirty-seventh Annual Council of the diocese was held in Fayetteville in January. In his annual address to the members of the council, Bishop Darst said: "These five years have been crowded—busy years—the busiest and the happiest of my life. They have been filled with problems. Many anxious days and nights stand out very clearly as I look back upon them today, but outweighing the anxieties, lightening the problems was the joy of service that was absolutely worth while. Through it all, I have had the blessed consciousness of the loyalty of the clergy and laity. I have had the blessed privilege of finding a place in your homes, and I am glad to believe, in your hearts. I thank God and I thank you for making it possible for me to accomplish some good things for Him, and I pray as we go on into the unfolding years, we may be permitted to accomplish greater things for Him, and that we may be drawn closer and closer together by that blessed tie that binds our hearts in Christian love."

During this five-year period, 1,835 persons were confirmed; 14 deacons were ordered and 16 priests were ordained.

1920-1925

One of the results of the nation-wide campaign was the better organization of the activities of the church. In our own diocese the

various organizations of women in the different parishes and missions began to be united into a Church Service League.

The Rev. W. R. Noe was requested by the Council to serve as executive secretary of the diocese.

During this period in the life of the diocese rapid progress in the work of the church in East Carolina was evident. Under the wonderful leadership of Bishop Darst, the church went forward in the building of God's kingdom.

1921

Thirty-eighth Annual Council of the diocese was held in Edenton in April.

Young People's Service Leagues began to be organized.

1922

Thirty-ninth Annual Council of the diocese was held in Goldsboro in April.

Saint Joseph's colored church in Fayetteville became self-supporting.

The Anne Shepard Graham building fund was established. A fund to be used in the erection of chapels and parish houses in strategic centers.

The Woman's Auxiliary and Parochial Societies began to play an active part as diocesan organizations under the leadership of Mrs. James G. Staton.

The nation-wide campaign developed into the field department of the church. Likewise in our own diocese the executive council started to function as the field department of the diocese. The program of the National Church became the program of the diocese. Departments of the church's work began to function.

1923

Fortieth Annual Council of the diocese met in St. James', Wilmington, in May.

The first training school in Christian leadership in the diocese was held during the convention, and proved to be very successful. Conferences on the various departments of the church's activity were held during the year by the executive secretary, the Rev. W. R. Noe. The Synod of the Province of Sewanee met in St. James', Wilmington, in October.

1924

Forty-first Annual Council of the diocese met in New Bern in January.

Galilee Mission, Lake Phelps, was built during the year.

The young people of the diocese met in conference in Greenville and asked for a field secretary to co-ordinate the work of the leagues.

1925

Forty-second Annual Council of the diocese met in Kinston in January.

In his annual address, Bishop Darst referred to his tenth anniversary as bishop and said in part:

"It is with a thankful and grateful heart that I welcome you to this, my tenth anniversary convention, and I pray that it may mark not simply the completion of my ten years of service as your bishop, but that it may stand as a stage in our diocesan journey from which we will go forward to greater heights of service to our fellow men and self-sacrificing devotion to the plans of our God.

"On January 6, 1915, I was consecrated Bishop of East Carolina, in St. James' Church, Wilmington, and I am quite sure that no one will ever be able to realize with what a sense of timidity and awe I entered upon the duties of that responsible office. I realized more keenly than any other person could possibly realize my inexperience.

"You could have made that first year a rather unhappy one for me, for you had just lost a wise and loving and efficient leader, who, for ten years, had given, in full measure, his unusual talents to the extension of God's kingdom in East Carolina; and you must have felt a bit uncertain as to this new stranger who had been selected to carry on the task that he had so courageously fulfilled.

"But thank God, you never made me feel that you realized my youth and inexperience. You were loyal and fine and sympathetic, and I know that you prayed that God might give me wisdom to know, and the strength to do, His will. If I have made my life and ministry count for helpful things—if I have measured up, even a little bit, to the greatness of my task, I want to thank you, my loyal friends, for making such attainments possible.

"If I have accomplished anything in the general church, it is because your generosity and devotion to the cause of Christ lifted East Carolina so high that your bishop had a commanding platform from which to speak.

"For myself, I can say with all truth that I came among you with a passionate desire to serve you to the best of my ability. My prayer has ever been—

"Dear Lord, keep me simple, keep my heart warm, keep my faith firm; never let me forget that I am not an over-Lord, but a servant, not one issuing orders to the clergy, but one working with my brothers in carrying out the plans of our Master Christ.

"God has blessed our labors. He has made it possible for us to lift up a standard for the people, and my prayer today as we look forward to the great work before us is that we may continue to keep our standard high, that we may ever put first things first, that we may never depend upon our machinery, however perfect it may be, but ever strive to make the will of Christ our will, the fulfillment of His

purpose our blessed privilege, the attainment of His likeness our soul's true desire."

During this ten-year period Bishop Darst confirmed 3,800 persons; ordered 27 deacons and ordained 27 priests.

Rev. E. S. Willett, field secretary of the colored work, died December 16.

Rev. Edward Wooten, senior priest of the diocese, died on August 19.

1925-1930

1926

Forty-third Annual Convention of the diocese met in St. John's, Wilmington, in January.

Men's clubs were first organized in the diocese.

Commissions on young people's work and evangelism were appointed.

Bishop Darst led the Bishop's Crusade of the church and spent six months in Washington, D. C., having been given a leave of absence from the diocese so that he could devote all of his time to the Crusade.

1927

The Rev. W. Herritage, Edenton, died on March 7.

Forty-fourth Annual Convention of the diocese met in Elizabeth City in May.

According to the records, 1927 was the best year the diocese had experienced and showed that the Bishop's Crusade in the diocese had had good results.

The Rev. James W. Cook, who had been the archdeacon of the Wilmington area, died on December 7.

1928

The Negro suffragan bishop of North Carolina, the Rt. Rev. H. B. Delany, D.D., died on April 14. He had helped in the colored work of East Carolina.

Forty-fifth Annual Convention of the diocese met in Washington in May.

Plans for a Negro hospital in New Bern were begun during the year.

1929

What may be called a "depression period" began in 1929 and it became increasingly difficult for the diocese to meet its obligations, yet in spite of financial problems the diocese made great steps forward.

Plans were definitely launched for the Negro Hospital and the Rev. R. I. Johnson became the leader in the project.

The Brotherhood of St. Andrew was revived during the year and the church Army Mission Van was active in the diocese.

Forty-sixth Annual Convention of the diocese met in Fayetteville in May.

1930

Forty-seventh Annual Convention of the diocese in St. Paul's, Wilmington, in May.

In his annual address to the members of the convention, Bishop Darst referred to his fifteenth anniversary as bishop and said:

"God has blessed our labors. We have been able to accomplish something. We have been able to maintain our standards of missionary interest year after year, but I am sure we are all conscious of our failure to reach our ideals, and of the absolute necessity for greater zeal and loyalty and devotion if we are to bring our poor strivings into line with our glorious opportunities.

"For your patience and sympathy and gracious kindness from the first day until now, I desire to thank you with all my heart. You have overlooked my many mistakes, you have magnified my little achievements, you have made such success as has come to us

sacrifices . . . and yet in spite of this widespread condition, yes, perhaps because of this condition, I have seen a deepening of the spiritual life of this people such as I have not seen before during the 16 years in which I have been permitted to serve you."

1932

A board of trustees was formed and a charter was granted by the state to the Episcopal Foundation of the diocese of East Carolina.

The Rev. G. W. Lay died on August 12.

Forty-ninth Annual Convention of the diocese met in St. James', Wilmington.

1933

The 50th anniversary of the diocese was observed at the convention of this year which



possible by your co-operation, and you have made me humbly proud to be the leader of such a people."

It is interesting to note that during this fifteen-year period 5,542 persons were confirmed by Bishop Darst, and 32 priests were ordained.

1930-1935

1931

St. Thomas' Church in Ahoskie was consecrated on January 11.

Forty-eighth Annual Convention of the diocese was held in Greenville in January.

The bishop's annual address delivered at this time was later printed in separate form and distributed by friends. It was a great address and brought renewed hope and vision to our people. He said, among other things: "Our people generally have suffered materially; many of them have felt the pinch of genuine poverty, and have had to make real

was held in New Bern. Major B. R. Huske gave an historical address to the members of the convention.

1934

It was reported at this year's convention that "In 1933 we reached the lowest ebb of contributions, having fallen to a sum which was \$120,897.67 under the peak offering of 1926, but still the offering of 1933 was in excess of the offering in 1919, when we were enjoying a period of comparative prosperity, but before we had experienced the stimulating effects of the nation-wide campaign". But it was also reported that there seemed to be "a turning of the tide from the ebb of depression to the flow of renewed activity and achievement".

This 51st convention was held in Washington, N. C., in May.

The Rev. I. deLacy Brayshaw died in June of this year.

1935

Fifty-second Annual Convention of the diocese met in Beaufort.

The "Bishop's Memorial Anniversary Fund" was put forward this year to mark the twentieth anniversary of Bishop Darst. It was to be used for the liquidation of the diocesan debt incurred for the support of the work of the diocese during the so-called "depression years".

In his Annual Convention address Bishop Darst referred to his twentieth anniversary as bishop of the diocese and said:

"It is fitting perhaps that I should at this convention give a brief survey of my episcopate during the past twenty years, and I do so with a sense of humble pride that I have been permitted to play my little part in the life and work of the church in East Carolina, and beyond, during these epoch-making years that have witnessed the changing of the map of the world. . .

"We rejoice in the knowledge that East Carolina from the beginning of its history has been a missionary-minded diocese, and while we have not been able to give large sums to the cause of missions throughout the world, we have honestly tried to carry our share of the financial responsibility. With only fourteen self-supporting parishes out of the ninety-five parishes and missions in the diocese, we have not only responded, with rare exceptions, year after year to the privilege of doing our full part in the work of the National Church, but have carried forward, without endowment or special gifts the largest diocesan missions program, per capita, of any diocese in the entire South. . .

"Your bishop has had many trying days, and the task has not been easy at times, but I have always been strengthened by the consciousness that my burden, if one could call it a burden, was shared by my loyal friends of the clergy and laity, by men and women who have never failed to give me their sympathy, their prayers and their loving support. Some of those men and women have entered into the larger life with God, but the memory of their helpful companionship and beautiful co-opera-

tion is a living force in my life today. Many others of that loyal band are still with us, and for all that they have meant, and still mean, to me, I am profoundly grateful. In the fellowship of such noble souls I will continue, please God, to go forward without fear to the larger field of more perfect service in His name and for His cause."

During this twenty-year period Bishop Darst confirmed 7,461 persons and ordained 44 priests.

1935-1940

The Woman's Auxiliary of the diocese, representing the majority of the active women of the church in East Carolina, continues to contribute, in worship and service, to the work of the diocese.

1936

The Rev. W. H. Milton retired on November 1. For 27 years Dr. Milton served faithfully and well the diocese of East Carolina.

The Layman's Leagues in the diocese began to organize themselves into a diocesan organization and influence in a larger measure the interest of the men of the church.

Fifty-third Annual Convention of the diocese met in Edenton in May.

1937

The building of the church's Negro hospital in New Bern, named the Good Shepherd Hospital, was begun late in 1937.

Fifty-fourth Annual Convention of the diocese met at Goldsboro in May.

Conferences on rural work were held at various times during the year.

1938

Trinity Church, Lumberton, and Grace Church, Whiteville, together become a self-supporting parish.

Good Shepherd Hospital in New Bern was opened and began to serve the colored people.

Fifty-fifth Annual Convention of the diocese met in St. Paul's, Wilmington.

1939

Fifty-sixth Annual Convention of the diocese met in Fayetteville.

The President of the Standing Committee of the Diocese, the Rev. Stephen Gardner, Pays Tribute to Bishop Darst

Thirty-six years ago when I was attending McGuire's School in Richmond, Va., a young clergyman from Upperville, Va., came to Richmond to become rector of St. Mark's Church in that city. I became acquainted with him right away and was with him on numerous occasions until I left Richmond to go to college three years later. That clergyman was the Rev. Thomas Campbell Darst.

The next time I was with him was soon after he had become the bishop of East Carolina. This was at the General Convention in St. Louis in 1916. The next time was three years later in Washington, N. C. We met here by accident; he was on his way to Belhaven where he was to preach and confirm the next day. I was on my way South for a short trip before returning to Chicago. The bishop introduced me to the Bragaws and other members of the vestry and parish. And I was asked to have the service in St. Peter's the next day. The following Friday in Savannah, Ga., I received a telegram from the bishop advising me that the vestry of St. Peter's wanted me to come back and take charge of the parish temporarily. And he added, "I hope you will accept". I did accept; and that temporary call later became permanent and has lasted these twenty years.

When I came to the Diocese twenty years ago there were only five active clergymen who have continued their activity and are still active in the Diocese other than the bishop: the Rev. Walter R. Noe, the Rev. George Frank Hill, the Rev. Howard Alligood, the Rev. R. I. Johnson and the Rev. J. B. Brown. The Rev. A. C. D. Noe should be included with these, although he spent a year or two out of the Diocese a number of years ago.

That first year in the fall of 1919 the Diocese "put over" the nation-wide campaign in such a successful manner that East Carolina and Bishop Darst received nation-wide publicity.

St. Peter's Parish has had the fortune, privilege and pleasure of having had frequent visits from the bishop during these twenty years. I have had the privilege of presenting to him for confirmation, 402 persons. Ten of these, however, were confirmed by the Rt. Rev.

A. C. Thomson, D.D., bishop of Southern Virginia, while Bishop Darst was on a leave of absence from the Diocese conducting the Bishops' Crusade in 1926. Forty-three times during these twenty years Bishop Darst administered confirmation in St. Peter's Parish, the largest class containing 28 candidates, the largest number confirmed any one year being 42.

I was made a member of the Standing committee in 1923, acting as secretary part of the time. Ten years later I became the president of this committee holding that position to this day. Through this committee I have had frequent contacts with the bishop. I have attended four General Conventions as deputy and have had frequent conferences with the bishop in that capacity.

I had the privilege of raising funds to purchase a beautiful pectoral cross to present to the bishop on his tenth anniversary, and am the chairman of the committee on arrangements for the celebration of the bishop's 25th anniversary.

The bishop came to St. Peter's Parish to lay the corner stone of the new parish house, July, 1926, and again to consecrate the Brown Memorial chapel on All Saints' Day, 1927. He has been in the parish at several Diocesan Conventions, Woman's Auxiliary meetings, Young People's Conventions, and numerous other Diocesan meetings. Having been elected bishop at a special meeting of the convention in St. Peter's Parish, we feel we have a special claim on him which he has so generously recognized.

As an old friend for thirty-six years, as rector of St. Peter's Parish for twenty years, as president of the Standing committee for a number of years, as deputy to four General Conventions, all of which have brought me close to the bishop, I want to pay my respects to him as an ideal father in God and shepherd of souls. And I congratulate him and his Diocese on the occasion of his twenty-fifth anniversary, praying that God may keep him in continued good health so that he may be able to serve the people of his Diocese for thirty years, and longer, if he sees fit to serve after the church allows him to retire.

Bishop Darst as Evangelist of the Church

If we who know Bishop Darst were asked to point out the most distinguishing feature of his ministry, we would have to say that it is his emphasis upon evangelism. His interest and participation in the evangelistic work of the church has been paramount. Both in his own diocese and in the church at large, he has been out in front there, preaching the glad tidings of the Son of God. Proclaiming, in winning words, the love of God for all men, everywhere. Always he has been ready "to spread abroad the gospel" of the living God.

Bishop Darst is an evangelist. To understand this in its truest sense, we should bear in mind what an evangelist is. Such a one is a person who directs his preaching to the people outside of the Christian fellowship. He goes to them in the name of God to lead them back to Him. To point out to men the way through to life abundant. "Do you see yonder shining light?" said Evangelist, in that old story of "Pilgrim's Progress" and the answer came from the weary soul, "I think I do." Then said Evangelist, "Follow . . ." So Bishop Darst has pointed out to countless weary souls, the Light of the World, and men and women have stumbled through to that Light to which he pointed.

His most outstanding piece of work as an evangelist for the church was in connection with the "Bishop's Crusade" of 1926 and 1927. Under his guidance this great Crusade proved to be an awakening to the whole church. "The time may be ripe, and I believe it is," Bishop Darst said in 1926 just prior to the Bishop's Crusade, "for a great spiritual awakening, a great evangelistic campaign for souls . . . the whole church is beginning to realize the need of such an evangelistic campaign". He told the convention of that year that "plans are already under way looking to a great spiritual crusade that may, under God, bring an indifferent church back to its old winning power, and send it out with a passion for the souls of men".

As chairman of the National Commission of Evangelism, Bishop Darst was fully aware of the need of the church at that time for such a crusade. He aroused the interest of the leaders of the church in such a movement, and prayed and planned for preaching missions to be conducted in every parish. He himself, preached many missions throughout the church. Travelling

thousands of miles in this missionary endeavor, he reached countless men and women. During the month of May in the year 1926 he went to the western part of the country, holding conferences on evangelism and preaching in California, Oregon and Washington, as well as in cities of the middle west.

He was in such great demand in this work of evangelism that the National Church asked him if he would not devote the next four years wholly to it, but he felt that he could not leave his people of East Carolina for so long a period. The diocese did however, grant him six months leave of absence so that he could the better direct the work. It is interesting to note that during these busy years Bishop Darst managed to continue his visitations throughout the diocese.

Another phase of his work as an evangelist of the church, covering a long period of time, is his preaching during a week or so of Lent each year in New York and Philadelphia. Preaching, not merely to the church people of those great cities, but more especially to the crowds who gather at the noon-hour services during that time of the year. He has preached for several years in the Garrick Theatre, Philadelphia, a series of Lenten addresses, and also given similar addresses in New York.

Even in God's great cathedral, the open air, the voice of Bishop Darst has been heard proclaiming the gospel of Jesus Christ. On city street and village green this man of God has stood, and men and women there have been drawn in love to the great, forgiving heart of God.

The bishops of the early church were often great evangelists, intent upon winning souls into the kingdom of Jesus Christ. Bishop Darst has surely shown that a bishop of the church in the twentieth century can be just as great an evangelist. The diocese has gained tremendously in its bishop putting first things first. Although it is a small, rural diocese, it has seen a number of its communicants go forth as missionaries of the church. Both at home and abroad faithful followers of Christ from the church in East Carolina are to be found loyal and devoted in their service to the church, inspired by the one whom they call bishop and friend.

(A sermon preached on the occasion of the consecration of the Rev. Edmund P. Dandridge, D.D., as bishop coadjutor of Tennessee, on September 20, 1938, in Christ Church, Nashville, Tenn.)

Five Sermons of Bishop Darst



In this high hour as we meet under the guidance of the Holy Spirit to consecrate a Godly and faithful priest as a bishop in the Church of God, it is well that we consider the marks and characteristics of that Church of which we are leaders and members. It is well to ask ourselves if it is in any real sense fulfilling the purpose for which the Son of God sent it, in all of its radiant faith and dynamic power, into a world that had lost the way.

It is well that we take stock of the Church's resources and make an honest attempt to appraise its real value to human society, just now when nothing but the highest and purest and most unselfish leadership can even begin to lead a disturbed world into the way of peace.

Honest, bewildered people, old hopeless people, young disillusioned people, hard, bitter, disappointed people are asking questions today, and they are questions that must be answered in no uncertain tone by those of us who represent the Church of the living God. Has the beautiful plan of Jesus failed? they say. Did He die in vain then or did He triumph over death and the grave only to be ignored later by a cold Church that had forgotten its purpose and its mission?

Has the Church with all of its earthly power, its financial strength, its mighty human organizations, its well-dressed and well-fed members the authority or the willingness to say to a broken world, "In the name of Jesus, rise up and walk"?

It is trite and obvious to say that we are living in a difficult world. Of course we are. The world has always been difficult. Christ found it so even to the death on the cross. The early Church found it frightfully difficult, but in some way it was not the world, but the Church that won through. We are facing problems today that will either break the Church or revitalize it, and I sometimes think that it will never be revitalized, never filled once more with a burning love of God and a consuming passion for the souls of men until it is broken, until, like its Lord, it accepts the cross of its high destiny.

What is it—what is this fellowship of which you and I are members? Is it something that can be overcome by the hate and greed and selfishness within or beyond its borders? Is it some cowardly thing that can even contemplate retreat or compromise in the

face of the enemy? The cloud of witnesses around us today—the noble company of men and women who in all ages have marched forward to victory under the banner of Christ give answer—No! It can never be defeated by outside forces, for it is **the Church of the living God.**

The Church of the living God, made up of living members, not nominal, cold, indifferent, paralyzed adherents, but men and women who are alive and joyfully conscious of their union with the Vine, which is Christ—not a refrigerator to keep pale souls from spoiling, but a garden designed to produce wholesome food for a hungry world.

The Church of the living God is a believing Church. It represents a God in whom it really believes. It is made up of men who know that they are stamped with His image, and that, in spite of their failures and their sins, they have a right to look into His face and call Him, Father. It believes that God loves and that God cares, for in the incarnation of Jesus those questions were perfectly answered for ever.

The mission of the Church of the living God is as broad as the love of God. No land or people too remote, no area of life beyond its reach, no class or race or condition beyond the bounds of its saving grace. It is as sacrificial as Calvary. It can be no less sacrificial than Calvary and still be true to Him who so loved that He gave, and in the giving transformed a cross into a symbol of victory.

The Church of the living God is not watching from the side lines, the bitter struggle between good and evil, truth and falsehood, purity and vileness today when those forces clash so unceasingly, but it is down in the midst of the struggle fighting with faith and loyalty and high courage for the preservation of those eternal principles without which life would not be worth the living.

Some one has said that the world is waiting for a message today—a message from an authoritative source—a message, the sincerity of which cannot be questioned. The Church of the Living God has that message, and it is not the message of a dictator who has climbed to power because of the fears and doubts and uncertainties of men. It is not a message promising security or stability or safety to groups or races. Not a message of men to men to meet a transient emergency, but it is

the message of God for all of life. It represents the voice of the Supreme Authority and dares to say by virtue of this authority, "I am the Way, the Truth and the Life". With power and conviction, it proclaims to burdened souls, bound in the chains of habit, fear and sin—"Ye shall know the Truth, and the Truth shall make you free".

The Church of the living God has not only a message issuing from Supreme Authority, but it has messengers through whom the message is being sounded to a waiting, listening world, willing channels of power, cleared lives through whom the message goes in all of its radiant beauty and meaning to those who would be free.

We have not forgotten, my brethren, that high and holy hour when we were ordained as priests in the Church of God. We remember that we were commissioned as—messengers: men sent before to tell of His coming. Watchmen: to stand as sentinels upon every hill of opportunity and proclaim to the dwellers of the night "The morning cometh". Stewards: faithful representatives of Him Who is Lord of the vineyard of the world.

As I have been trying to outline some of the marks and characteristics of the Church of the living God, I am quite sure that some at least have said—The preacher is giving us a picture of the ideal Church, but his picture is not **real**. I insist that the Church I have so imperfectly described is the only real Church, and that the Church as we know it today is oftentimes frightfully **unreal**—unreal just in so far as it is failing to present the reality of Christ to the world.

Unless it is giving gladly and generously to the neglected places of the world with its message of saving grace, unless it is holding up the weak, healing the sick, binding up the broken, bringing in the outcasts, seeking the lost, going down into the dark places of vileness and shame and touching to life the dead souls of men, it is so unreal, so unnatural, so untrue to that Divine purpose for which it was created that it would be an act of sacrilege

to call it the Church of the living God, the pillar and ground of the truth.

It is to the real Church, the living, loving, serving Body of Christ that we consecrate ourselves anew today as we, following the example of the blessed apostles, consecrate our brother as a bishop in the Church of the living God.

As Christ loved the Church, and gave Himself for it, so may we, its pastors and teachers and members love it with a great love and give ourselves to it in complete surrender to its holy mission.

May we realize the great truth that even as God did not send His Son into the world to save His Son, but to save the world, even so Jesus did not commission and send His Church into the world to save His Church, but to save men by bringing them into the Family of God.

May we go forward in that spirit, under that commission to the winning of the world.

And to you, my dear brother, I address this personal word. I have known and loved you through all the years of your blessed, fruitful ministry and I know that you will continue to make full proof of that ministry as a bishop in the Church of the living God.

We share the blessed privilege of having begun our ministry under the guidance of that great soldier and servant of Jesus Christ, Bishop Peterkin. Later on, we served under the eloquent and saintly Randolph, and your other distinguished kinsman, that great soul, Beverly Dandridge Tucker. For fifteen years we have been associated in the work of this province of Sewanee.

Out of my knowledge of your life and ministry comes the conviction that you will prove to be a faithful and loving father in God to your people; not a lord over God's heritage, but an example to the flock over whom He has made you overseer. May God guide and guard you as you go forward to your great task. May you so represent Him in meekness and mercy, self-renunciation and steadfastness, that when the Good Shepherd shall appear, you may be found worthy of the crown of glory reserved for those who have walked with Him all the way.

Address delivered by Bishop Darst at the Cape Henry Pilgrimage on April 26, 1938

"We set up a cross and called the place Cape Henry." They dedicated the land to the King of kings by setting up the symbol of the King's Son—the cross of His redeeming love. Having recognized the Supreme Sovereign, they paid due honor to their earthly ruler, as they named the place Cape Henry.

It is fitting, perhaps, that I should speak today as the bishop of the diocese in which Roanoke Island is located.

Roanoke Island—that little piece of ground made holy for ever because of the birth of a child, the dedication of a little life, the tragic end of a great adventure. Last summer I paid tribute to those heroic souls who died not having received the promise but who, through sacrifice and death, built a bridge across the seas over which others came to carry on their hopes and make their dreams come true. Today we salute the brave spirits of those who entered

in and won for God and country this land which was to prove to be the "promised land" of the pilgrims of the world. They set up a cross as a symbol of those high purposes within their souls for which the cross has ever stood. **Faith**—That He who had made the cross the symbol of victory, would not allow them to fail. **Loyalty** to a cause so much bigger than themselves that they could lose themselves in the cause. **Sacrifice**—in order that in the splendor of their surrendered lives, weaker men might find the road to freedom and to peace. From their brave spirits might well have come the triumphant message attributed to a group of dead heroes in the World War—

*"Went the day well
We died and never knew.
Went the day well or ill
England, we died for you!"*

The cross stood at Cape Henry as they dedicated themselves to their task of carving from this wilderness a home where free men might walk as friends. The cross stood in Jamestown as the one great reality to which they could fasten their faith, when in storm and stress and privation and death there seemed no reason for believing they could survive. It was in the spirit and power of the cross that they carried a Christian civilization to mighty forest and far-reaching plain and towering mountain, winning a new country for God and King, establishing firesides around which the builders of a new nation made plans for the erection of a new and better world.

And so, on through the years marched that ever increasing host of men and women with high purpose in their hearts, with unconquerable faith in their souls.

*"Thine was the prophet's vision.
Thine the exaltation, the divine
Insanity of noble minds
That never falters or abates
But labors and endures and waits
'Til all that it foresees it finds
Or what it cannot find, creates."*

And ever through the years they set up the cross. It stood undefeated in the agony and cold and hunger of Valley Forge. It stood with its message of forgiveness and understanding and peace when at Yorktown our fathers pronounced that the agony of travail was ended and that a new nation had been born. They endured hardness that we might sleep on softer beds. They carved roads through tangled forests that we might ride in safety. They conquered a savage wilderness that we might dwell in pleasant gardens of peace. They tore their lives and their heart strings from the mother country in order that

their children might walk in the dignity of freedom in a land made sacred through sacrifice.

*"Through the battle,
Through defeat,
Moving yet and never stopping
Pioneers, O, Pioneers!"*

They labored and we "have entered into their labors".

We owe them a great debt of loyalty and devotion. Are we paying the debt with an occasional sentimental remembrance, or with lives that have not lost step with the cross? They left us a noble heritage. Are we as a people proving worthy of that heritage? In a recent article bearing the significant title "Is America Decadent?", the writer said, "We live in a civilization plagued by fear. Fear is the dominating emotion and a particularly pusillanimous and despicable form of fear it is too. America was carved out of the wilderness by the heroism and self-sacrifice of pioneers a spirit of eager conquest strangely lacking in the present generation, its stamina sapped by an Epicureanism born of specious philosophy, tawdry idealisms and a self-indulgent inertia. Is this the beginning of national decadence, or is it merely a temporary reaction of weakness and despondency, an inevitable aftermath of war, prosperity and depression?"

May we, the sons and daughters of men and woman who knew no fear save that of being disloyal to a trust, answer that question with our lives.

America can never become decadent, never prove unworthy of her founders or too cowardly to strive at any cost to make all of their dreams come true, unless we become too soft to retain the hardness of the cross.

*"Who never bowed his head before the cross,
He never saw the unadulterated light."*

If we would be true to the ideals of those who died, if we would not prove false to those who come after us, we must in all areas of thought and living "set up" and bow our heads before the cross. That cross, the symbol of our nations right to live must be as high as the throne of God, forming the living link between our weakness and His power. It must be as deep as the love of God for no nation can stand, or deserves to stand on any less enduring foundation. It must be as wide as the tenderness of Him who by His death upon its rough wood, establish the brotherhood of the world.

Civilization will be saved not by the crooked, near-pagan Swastika, not by the dollar mark that represents the supreme symbol of worship on the part of many in our world today,

but it will be saved when in individual life, in Congress and Parliament and Society, the cross is once more lifted to its rightful place. Even as the Crusaders of old went forth with uplifted cross-hilted swords to capture from pagan hands an empty sepulchre; even as they went forth crying "In this sign, conquer!" so must we, standing on the high plateau of opportunity where our "mighty dead have

lifted us" go forth to win and hold for God a living land—our heritage and our home.

*"Then God go with you, people of God,
For all is well and shall be well.
What though you tread the roads of hell
Your Captain these same ways has trod.
Above the anguish and the loss
Still floats the ensign of His cross."*

A sermon preached by Bishop Darst at the General Convention of the Church held in Washington, D. C., in 1928

My subject tonight—The World Call for Evangelism—is so tremendous in its scope that it defies adequate presentation, and yet at the close of this great convention in which the spirit of the Living God has been so pronouncedly present, we would be false to that spirit if we limited the sphere of our spiritual program to any lesser field than the great, hungering heart of the world.

More than twenty-five hundred years ago a spirit-filled prophet, one of that long line of witnesses for God, heard above the noise of confusion and strife and the sullen voices of angry and sinning men the pleasing call of the people of his day for light, for freedom, for God, and because this man was close enough to God to know something of God's plans, he dared to lift up his voice and declare with perfect confidence that a day would come when all men everywhere would find Him for whom their souls longed. A great, shining day when the knowledge of God should cover the earth as the waters the sea.

That day was long in coming—and still the heart of man cried out for God. Down in the valleys of sin and agony and ignorance, humanity, broken, weary, dying sent up its plea for freedom, for comfort, for light.

To the few watchmen who stood upon the walls—To those men who never lost hope but who, through the long night sent their hopeful gaze into the great darkness, the cry came up, the cry of longing and of need, "Watchmen what of the night—Is there any sign of dawn?"

It was in response to this great need, this ofttimes inarticulate desire—This World Call for the Evangel, that Jesus came. There was no other way. There could be no substitute—only God could fill the empty and restless heart that would not be satisfied with anything less than God. The Incarnation was God's perfect answer to the cry for light and life and the open door to freedom and to peace.

Jesus came to a world that was broken and stained and rebellious and in desperate need of God and by the power of His sacramental life released a mighty force that must move on

until the need of the human soul is supplied and all men everywhere find their way home to God.

He taught His followers to pray in the world terms—"Thy Kingdom come, Thy will be done of earth." He not only taught them to pray in world terms, but He fired their hearts with zeal and faith and a passionate assurance that the prayer would be answered if they were willing to pay the price of utter surrender to the will of God. They were provincial, narrow, selfish, petty. He transformed them into kingdom builders. They had dreamed of a restored Judea, the setting up of the throne of David in Jerusalem. He said, "Go ye into all the world—Preach the gospel to every creature make disciples of all nations".

And the glory of it, and the wonder of it is, that they did that very thing. Out they went from their little corner of an insignificant Roman Province, little men with a great message. Out to meet a great need, out to answer the cry of human souls, out against pride and prejudice and bitter opposition. Forward they went without adequate equipment — without human backing, "having nothing and yet possessing all things" for they carried the glowing light of Christ in their hearts, and in their souls there was a passion for the salvation of men for whom their Master had consented to die.

They made the "high adventure for God," and when that adventure led them to pain and agony and martyrdom we hear them, even in the hot, red mist of fearful torture sending forth their challenging cry, "Thy kingdom come, thy will be done on earth". Surely, we could have no greater challenge, no finer purpose, no more compelling motive as we go forth from this great convention than the rededication of ourselves to fulfillment of that petition—that petition that can mean nothing less than the winning of the kingdoms of this world and making them the glorious and eternal kingdoms of our Lord and His Christ.

Nineteen centuries have passed since that little band went forth in the spirit of God to transform a world.

Marvelous has been the accomplishment of the Christian Church—the flaming torch caught from their falling hands, has been carried into all the world. The little ripple, starting from the shore of Galilee's Lake, has widened until it has touched the shores of all lands. Millions bow their heads at the name of Jesus and countless lips acclaim Him as Master and Lord, but His kingdom has not come and His will is not being done on earth as in heaven.

To us has come the incomplete task. Upon His Church rests the responsibility of carrying the light forward. Are we big enough and fine enough for the task? Is the church Christ-like enough to resume the responsibility and by so doing demonstrate its right to live?

We must realize that a Church intent upon saving itself can never save the World. Even as God did not send His son into the world to save Himself, but to save the world, even so did Jesus commission and send His Church into the world, not to save the Church, but to save men. It is supremely essential that the Church should have an adequate conception of the task committed to its hands. It is absolutely necessary that the men and women who comprise its membership should realize their personal individual responsibility. It is imperative that all of us who profess and call ourselves Christians should realize the need for consecrated service under the banner of Christ in this challenging age of the world's history, in this momentous hour of the world's need.

In the long ago, a great layman made a survey of ruined and forsaken Jerusalem, and then called his people to consecrated service in building up those broken walls and restoring to beauty and order the fair city of God.

Today the Lord Christ makes a survey of His world. He shows to us the broken walls of our vaunted civilization—our lawlessness, our ignorance, our greed, our miserable division, our substitutes for truth.

He points out to us the weary souls who are waiting for the light, the ignorant ones who do not understand and He bids us to go in His name and in His power out where the need lies, out where confused, broken ones wait for light.

We hear mutterings of rebellion, the harsh voices of sin, the whispers of lust and greed, the hysterical laughter of a frivolous people, but Jesus hears more than we hear. Underneath the noise of the world's superficial life, He hears the tortured souls of men and women crying out for God. And He is waiting for you and me to answer that cry.

Are we big enough and fine enough to face conditions today?

The General Convention of the Church will assemble tomorrow. Representatives, members of this Church from every state in the Union will meet for three weeks, and we will meet with the prayer that the spirit of God may

guide us in all of our deliberations. Are we willing to face conditions along side of Christ's blessed program, and then strive with all the power we possess to fill the awful gap between Christ's plan and our miserable failure to carry out that plan.

Tomorrow morning a great body of men, clergy and laity will kneel before God's altar and say, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto thee." Dare we utter those words unless we mean to make them good in our lives?

Dare we call for the Spirit of God to manifest Himself in our convention unless we are willing for that same Spirit to have His way in our lives?

There are matters of importance coming before this convention, matters that deserve our careful attention, but I feel that some of those questions that have seemingly agitated the minds of our people are trivial in comparison with the mighty challenge that a restless, disturbed, sinning world presents to the Church of the Living God today.

The millions of people in America today are not especially concerned about the thirtynine articles, but they are wondering if we have any solution to the ugly problems that lawlessness and laxity and lust have forced upon modern civilization.

The great need of the Church today is not for a new Prayer Book, but, for a new and fresh realization of its mission to the world.

Not for a change in a prayer or a service, but a change in our souls that will send us out with pentecostal power to bring life to a dying world.

However optimistic we may be—however sure we are that God stands behind the shadow, keeping watch above His own, we cannot get away from the fact that the world is restless and unhappy, and in dire, tragic need of God. We face the possibility of new and greater wars—we stand appalled as we look into the great darkness and realize how sadly we have failed as light bearers. We see Christ crucified afresh day by day and wonder if our neglect has made His sacrifices a vain thing.

America, proud, rich powerful, stands in the sunlight of a deadening prosperity. Nearly seventy millions of her people are frankly outside of any form of organized religion, and the remaining fifty millions are divided into more than two hundred divisions of—God save the mark—The Body of Christ. Two hundred separate camps, emphasizing differences, glorifying interpretations, rejoicing in intolerance—preaching fences, forgetting foundations, and all the time America swings on to the cross roads where her destiny for weal or woe will be decided.

For America is nearing the cross road and

if the tragic history of the broken nations of the past has any message for us with the majority of her people unless we who profess and call ourselves Christians come back to His service and under His banner lead His people into the paths that make for peace and power and the eternal presence of God.

And I believe that the people are waiting for that leadership, and that the people are ready and willing to respond to that leadership if the Church is big enough and fine enough to forget herself in her new passion for the souls of men.

Perhaps we have made the mistake of trying to save the Church, endeavoring to preserve her tradition, to hedge her about with bulwarks, to make her strong in influence, in numbers, in power.

In spite of our care we haven't gone very far. We stand today first in the amount of money that we spent preserving her life, and eighth in the amount of money we have spent in giving her life to others.

We stand first in time among the great religious bodies of America and ninth in the number of adherents. No, we haven't made much success in our attempt to preserve her beauty and position and power, and my prayer is that we now try Christ's way.

God did not send His Son into the world to save His Son. He sent Him to save the world and Calvary was the price He paid. Christ Jesus did not send His Church into the world to save His Church but to save the world, and it may be that the Church must have its Gethsemane and climb the hard road to its Calvary before its work is done, and if that be the only way, God give us grace to carry it through.

Yes, I believe the world is waiting for such a Church—that the world will follow the leadership of a Church that will be willing to come down from the glory of its sacramental mount, and because of what it has found on the mount, remove the garment of its pride and exclusiveness and gird itself with the coarse towel of service and minister to common men.

Yes, there is a world call for Evangel today.

Men, weary of their wanderings are turning back today, asking for the way out, asking for peace and strength and the chance to make life fine.

You and I must have an answer. The members of this Brotherhood Convention must be ready to show the way.

There is much bitterness in the world. Many harsh and cruel and blasphemous things are uttered by men today. The faith of many seems gone; restless youth tries many substitutes, rushes madly after new thrills, but back of it all, I see naked, pathetic, wistful souls,—beneath all the blustering noise, I hear men crying for the kingdom of God to come.

May God send us out tonight with the realization that the world needs God—that hungry souls are crying out for Him—that a broken world is depending upon us for light. May we go out, looking upon the problems that confront civilization not as signs of defeat, but as a ringing challenge from the very heart of God.

May we go with determination that we, forgetting past failures, past mistakes, will lift Him high, remembering His eternal blessed promise, "And I, if I be lifted up, will draw all men unto me."

Sermon preached by Bishop Darst at the Eighth at Saint Luke's Episcopal Church,

Annual Synod of the Pacific which was held Long Beach, Calif., on May 5, 1926

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In this great text we have set forth a great standard and a great ideal. As loyal followers of the Lord Jesus Christ, we must present a living, loving offering to Him. As members of His body, the Church, we must realize that the service to which we have been called is a reasonable service; and yet, how crooked and incomplete and purposeless these lives of ours are! How vague and unreal and indefinite our ideals are, as compared with this great ideal of St. Paul!

When God puts the plummet line of the great standard alongside of these lives of ours we must confess, if we are honest men and

women, that we have failed Him; that we have not offered the living, loving sacrifice of our own lives. Let us ask our souls today some very searching questions, and may we not all proceed to answer those questions honestly, so that, please God, we may go forth to our daily task determined that our lives shall conform a little more nearly to the standard, and that our ideals may become definite and clear. Let us ask ourselves why we have not measured up to the standard; why men and women, who profess and call themselves Christ men and Christ women, have failed to represent Him among their fellow men.

First of all I should say that perhaps many of us are not willing to offer the living sacrifice of our souls and bodies.

My mind goes back to a beautiful incident

in Old Testament history: You remember that David, having in his mind to build the Temple to the service of God, went up on a mountain top and viewed the land and selected the top of that mountain for the site of the Temple. He went to the owner of the land and said to him "I would purchase this land for the Temple of God" and the owner of the land, recognizing his king, said unto him "Sire, I would give you the land," and David said "No, I will not offer unto the Lord my God that which costs me nothing." And yet, beloved, there are many of us today who are not willing to offer anything unto the Lord our God, unless it costs us nothing. God send to us today a realization of the cost, the sweet bitterness of the religion of our Lord Jesus Christ.

I have sometimes wondered why it is that more men are not making high adventure for God today; why it is that more men are not throwing themselves with splendid abandon into the work of Christ for humanity and for the world; and I have asked myself the question: "Perhaps I have not, as a leader and preacher in God's Church, perhaps I have not presented the glorious hardness of the religion of the Lord Jesus Christ."

Men are not tempted to make high adventure, if we take the soft and easy way to present it. God, give us grace, us of the clergy to present the religion of our Master, as something so hard, so splendid in its hardness, that it calls for the best and the finest in every life. Unless we offer to Him that which costs us something, it can mean nothing to the world. In purely material things we know that we are not making a living sacrifice.

I was reading recently some very interesting statistics about this great Church of ours. I found that in the year 1925 this Church of ours spent more than any other Church in America on itself. We stood first in all the great religious bodies of America in per capita gifts for our own life, the maintenance of the parishes, the building up of our own institutions, and I thank God that we did give liberally and largely to the strengthening of the stakes, but I read a little further and I find that for the cause for which Christ counted it worth His while to die; that for the cause of the extension of the kingdom of God unto all the world, this Church of ours stood seventh in all the great religious bodies of the world: Thirty dollars per capita for ourselves. Three dollars per capita for the cause of Christ throughout the world; and yet any sacrifice, do we find Gethsemane, do we find even the shadow of Calvary; and if we have not been faithful in the material stewardship, then it is mockery to call ourselves stewards of the mysteries of God. There is a reason for this: Much of it is due, I believe, to the fact that we, clergy and laity have not a proper sense of values: We do not take the Lord

Christ at His word, when He said, "Seek ye first," not second or third or fourth or tenth, but "Seek ye first the Kingdom of God, and all these things," splendid things, wonderful things, necessary things, "all these things shall be added unto you."

Some of us today are looking with anxious eyes at the life and development of our own civilization in America, and some of us are asking this question: "What is the standard of America? What is the standard of the people who make up this great Republic? Is it a spiritual standard? Is it an unselfish standard?" And honesty compels us to answer that the standard of America today is a material standard; that we judge men today, the greatness of men, not by character but by accumulations, and some of us today are looking with trepidation into the future of our own blessed country, realizing that unless the standard of America is changed from a material standard to a spiritual standard, that the fate of our own nation is sealed.

Those of us who read history look back through the centuries and we see wrecks and ruins of empires and nations, standing stark and ugly, and we ask "Why?" And the answer is that their standards were not God's standards—their program was not in harmony with the program of God.

Surely the Church of the living God must face this condition as a challenge, a challenge to its faith and its loyalty and its devotion, for there is no other way; there is no other remedy; there is no other solution to the problems of the world than the Christ uplifted in beauty and power in the lives of men; for the promise is everlastingly true: "If I be lifted up I will draw all men unto me."

We are hearing voices today; the world is filled with voices. On every hand we hear them, confused, angry, petulant voices, voices, voices luring us to this road or that road. We hear the voices of the world saying, "Get, accumulate." We hear the voice of Christ saying, "Give, spend and be spent." We hear the voice of the world saying, "Be successful and win the high mountain," and we hear Christ saying, "Be faithful unto death." O, God, give the Church today the wisdom to hear and understand and follow the voices that are insistently, lovingly, and continually calling the Church out of its lethargy and indifference, up to the heights where the Master stands waiting for His Church to join Him in winning the world for God. We must realize, and I believe that men are coming to realize, that the Christ whom we serve so imperfectly is worth living for and worth dying for.

A story came to me recently illustrating very beautifully this statement, the story of Old Japan, Japan of a thousand years ago, Japan of the day when the Emperor was even as God to his people; and the story goes that

certain great dikes on the low-lying lands of Japan would break year after year and the waters would come in and flood the land and ruin the crops and bring starvation to thousands of men and women and children, and a little group of Japanese men and women, conceiving the idea that if they presented their living bodies, if they had their living bodies buried in the creation of the new dike, that the dike would stand, and so they went with that strange request, gained audience with the Emperor and said, "O, Emperor, we would offer our living bodies to be buried in the dikes, in order that they may stand and our land may be saved." Their offer was accepted; and the story goes that a long line of young men and young women stood while the dirt was thrown in and the rocks, until they were smothered, dying for Japan and the Emperor. Patriotism! A few years ago excavations were made and they found the skeletons standing upright, a score or more, who had died to save their country. When the great earthquake came a few years ago modern Japanese youth, remembering the story, offered their bodies to be cemented into the walls of New Tokyo, in order that it might never fall again.

These were heathen people who knew not the glory and the splendor and beauty of the gospel message; but, O, God, send to the Church today something of the same spirit, the same willingness to offer our living bodies to be builded into the very civilization of our day, to be builded, to be cemented, into the very corner stones of the Church of the living God, in order that it may stand, in order that the gates of hell shall not prevail against it! We must realize that God is depending upon us; that God's plans for all people must be carried through to them.

Recently I read a story of your own wonderful Western country, the story of a man who owned thousands of acres of desert land, unprofitable land, nothing but sand and cactus, and the burning sun overhead; but a great irrigation project was put in and his land became fertile, beautiful, wonderful, fruitful, and, in telling of it, he said to a friend, "Isn't it wonderful how many things God left undone,

in order that men might have a job." Oh, the wonder of it! Not because God could not do them more perfectly; not because God could not do them more wonderfully but because God knows that only through a life of service, your service and mine, only by giving us the task can we develop until in our lives there shines the likeness to Him.

In order to measure up we must be rid of self. Men ask me sometimes "What is the sin of the age? What is the power that pulls men away from God, as they are being pulled away from God today?" and I do not answer by naming any of the great ugly offenses, any of the great insidious movements sweeping through social life today. I answer "Self is the sin of the age; self that erected ugly barriers across the pathway of Jesus; self that blocks His way into human hearts." God help us to climb our Calvary this morning, to crucify self and live unto God. The world wants Christ today. The world may not express its needs, but in all of the conflicting voices of the world today I hear the voice of God. I hear men calling for Him.

Recently I heard a violent radical, one that we would perhaps call a "Red", speaking to a great audience of men, and I saw a man fired with a mistaken idea; a man who poured out his soul in a bitter attack on our present day civilization, on the Church, on the Government, on all things that exist, and I heard him asking for a new order, a new condition, a fair land, where there should be peace and plenty and fellowship; and back of all his ravings, back of all his mistaken and ugly statements, I heard a soul asking for the kingdom of God to come.

The answer will come when we individuals, men and women, bishops, priests, and laity offer the living sacrifice, the one acceptable, reasonable service of our Lord. God, send us out today faithful, true, strong, in the light that He supplies; living Him, loving Him, preaching Him, lifting Him, until our very lives are hid in Him, and there comes to us that joy unspeakable, and full of glory, the joy that comes to the man who loses self and finds God. Amen.

Annual address delivered at the Convention held in Fayetteville during the second week in May, 1939

"Grace be unto you and peace from God our Father, and from the Lord Jesus Christ."

Fifty-one years ago this month, the fifth annual Council of the Diocese of East Carolina met in St. John's Church, Fayetteville, and as we meet here today for our fifty-sixth annual Convention, I can find no better words with which to begin my address than those

uttered by the saintly Bishop Watson a half century ago. "By God's mercy we are spared to meet again in brotherly consultation upon the work He has placed in our hands. Let us strive to conduct our Conference with perpetual reference to His Sovereignty and our brotherhood; and may His Spirit guide us in all our deliberations."

That noble admonition of our first bishop needs to be sounded today as we meet in a time of confusion and fear and world unrest, when strange new leaders are building barriers of hate and misunderstanding and racial prejudice in all parts of the world.

At such a time, we must re-emphasize the Sovereignty of God and the brotherhood of the Christian family if we are to play any part in bringing peace and understanding fellowship to the world in which we live.

May God the Holy Spirit guide us as we face the dangers and opportunities of our day. May God, the Holy Spirit, inspire us with courage, faith and confidence as we give ourselves to the glorious task of building a new world in which peace shall prevail and righteousness reign.

At such a time as this, we must take stock of our resources, and make an honest appraisal of our assets, material and spiritual, in order to determine whether or not we are adequately equipped for the task committed to our hands.

We should also have a clearer picture of the task so that we may have a more intelligent idea of just what God wants us to do, and a more definite appreciation of the value of the undertaking to which He is calling us.

If the work that we are trying to do in East Carolina is worth while, if we are really extending the Kingdom of God into this territory for which He has made us responsible, we should support that work with our money and our service.

If it is not worth while, if we are wasting our resources on hopeless projects, or neglecting real opportunities in order to minister to little groups here and there who have no vision beyond a sentimental attachment to tradition, we should revise our entire program and build one based on the crying NEEDS of neglected people rather than on the WANTS of those who look upon their local church, not as a Divine agency for the extension of God's Kingdom, but as something that must be preserved for the happiness and well-being of its members.

It is our hope that these matters may be honestly faced at the Convention, and that following free and frank discussion, we may be able to appoint a committee on policy and evaluation who will make a careful study of the work now being carried on in the diocese and submit a report, with recommendation, to the next meeting of the Convention.

There is much room for improvement; there are weak places that should be strengthened, dependent places that should be taught to stand on their own feet, new places that should be entered and held for Christ and His Church; but in spite of our failure to measure up to our own ideals, we have reason to thank God

and take courage as we consider the record of the diocese during the past year.

Our greatest missionary opportunity is in connection with the large Negro population in East Carolina, and while we have done nothing more than touch the fringes of this great task, the results have been out of all proportion to the money and time expended on our sixteen Negro congregations. This work is being carried on by six Negro priests who are supported in part by the National Church, and two white priests, who in addition to their regular parochial duties, minister to three colored missions.

During the past year the confirmations in the colored churches represented ten per cent of the total number of communicants and the contributions of those churches to the missionary work of the diocese and General Church was seventy-five per cent of the amount of their promises.

Since our last Convention, a new and promising mission has been established in Sladesville, Hyde County, and on a recent visit I confirmed thirteen persons and admitted this new group as a diocesan mission, under the name of St. Thomas.

Two of our fine young colored men are members of the middle class at Bishop Divinity School, and we must make it possible for them to be used in presenting the Church to neglected and hopeful fields of opportunity when they graduate in June, 1940.

The Good Shepherd Hospital at New Bern is proving to be a blessing to the sick and afflicted and is justifying in a wonderful way the wisdom of those who have toiled through the years in order that the Christ-like service might become a living, loving part of our diocesan life.

A few years ago, we received nearly five thousand dollars a year from the National Church for our Negro work. We are now receiving twenty-five hundred dollars a year, with the possibility of another serious cut in the appropriation. In view of the uncertainty of this yearly grant, and in order to emphasize our own responsibility for our own missionary opportunity, I would recommend that we gradually take over the entire support of our Negro work on the basis of at least five hundred dollars a year until we assume the full amount now coming from the National Church. If this plan is adopted, it must be with the understanding that the Negro parishes and missions must assume a larger measure of self-support in order that we may enter new fields of service.

While we are not complacently satisfied with the progress made in the diocese as a whole during the past year, we feel that we did go forward along many helpful lines.

The Woman's Auxiliary under the leader-

ship of the new president, Mrs. Louis J. Poisson, and her diocesan officers, has gone forward with fine zeal and constructive activity, sounding the note without which the Church has no reason for existence, the great note sounded by the risen and triumphant Son of God, "Go ye into all the world and preach the gospel".

We also report that one of, if not the most important departments of our diocesan life—religious education—had taken on new life and meaning during the past year under the efficient and consecrated leadership of our new director of religious education, Miss Catherine Sherman. Miss Sherman has much to contribute to the growth and development of our church schools and to youth programs in our diocese. I trust that she may be given opportunity to serve all of our parishes and missions during the coming years.

Prospects for the continued growth and increasing usefulness of Camp Leach have never been more encouraging, and we commend to the generous and sympathetic interest of all of our people this diocesan center where, under the guidance of God, we are endeavoring to train our young people in Christian citizenship and to inspire them to take their full joyful part in the building of His Kingdom on earth.

The most beautiful happening in our diocesan life during the past year was the erection of "The Mary Nelson Smith Memorial Fund" by her children, grandchildren and other relatives, who in loving memory of her gracious and useful life have given the sum of \$5,000, the interests of which will be used in assisting young men from East Carolina in their preparation for the sacred ministry.

The diocese gladly accepts this trust with grateful appreciation of the beautiful life of that saintly woman affectionately known as Mrs. "Polly" Smith, who was the inspirer and builder of St. Luke's Church, Winterville, and whose blessed spirit lives in the loyal, useful lives of her son, the Rev. Claudius F. Smith; her grandsons, Rev. William E. Cox and the Rev. Harvey A. Cox; her granddaughter, Venetia Cox, who has demonstrated that brave spirit in war-torn China, and those other children and grandchildren who have and are serving Christ and His Church in this and other states.

We are happy to report an increase in confirmation during the past year; the continued loyalty and devotion of our clergy; the renewed spirit of active service on the part of our laymen's leagues and clubs; the response to the call of the Church on the part of our people that made it possible to pay our full "expectations" to the work of Christ throughout the world, and to finish the year without increasing our diocesan debt.

I am also very happy to report that, responding to the fine call of the presiding bishop, we have paid, cheerfully and gladly, our share of the three hundred thousand dollars shortage, which, I am glad to say, we did not help to create.

The most helpful, significant, and under God, the most far-reaching endeavor undertaken during the past year, was the evangelistic program, so wisely planned by the Rev. J. R. Rountree and his associates on the Diocesan Commission on Evangelism. Preaching missions have been held in a large number of our parishes and missions, and it is hoped that the program will be continued until these special services with their high call to repentance and surrender and reconsecration will be sounded in every congregation in East Carolina.

A weary, distressed people want to know the way to peace and sanity and security from fear. If the Church be true to its Master, it can, and please God, it will show the way. Distrustful of human leaders, the people are waiting for you and me, my brothers, to say "Thus saith the Lord God". It is a terrible day for the preacher who has no message but a cry of despair, but it is a grand and glorious day for the preacher who lives so close to Christ that he is able to interpret His victorious life and transmit His saving power to those wistful, seeking souls who crowd the highways of life at this high, dangerous hour.

Finally, my beloved people, I call you, as I call my own soul, to loyal, loving cooperation with God in the building of His Kingdom; to the high joy of sharing with Him in his plans for making perfect the purpose for which Jesus counted it worth His while to die.

The time for action is NOW. Today, from the noise and confusion and hate and fear of a broken, unhappy world, God calls us from our littleness, our selfishness, our complacent worldliness to service under His banner.

Drive away despair, banish any thought of defeat. God reigns. We are His sons. Victory is certain.

HIS Kingdom, broken by the sin and treachery of men, must be rebuilt. In our hearts, in our homes, in our diocese, His Kingdom of love and peace must be established.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine: Thine is the Kingdom, O Lord, and Thou art exalted as head above all."

Do we believe it? Do we mean it? Then in God's name let us allow Him to lift our little lives to the splendor of His greatness as we build with Him a kingdom in which the weary world may find eternal peace.

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